2: Hockings E-4,5 (1962-1977) 1980
AW50 Badaga AW50

population, illegal hunting and poisoning of carnivors, and the great extension in the area of tea estates, predatory tigers and other large animals have become so rare on the plateau that there seems little need to propitiate Be:da Sa:mi.

Lingayats, over the past century at least, have taken up the worship of gods other than Shiva. The non-Lingayat Badagas have also adopted new gods, mostly Sanskritic deities related to Shiva, such as his sons Ganapati and Subramaṇia, and also Aiyappan. A parochialization of the great Hindu tradition is evinced in the temple established at Tu:raṭṭi for a stone brought there from Benares, or the silver image of Subramaṇia brought to a Ka:te:ri temple from Benares, or the 'footprint of Ra:ma' on a rock at Mañjakombe.

BAJAN AND KRISHNA WORSHIP

These styles of worship are new to the Badagas, who are Shaivites (Krishna and Ra:ma are Vaishnavite deities) (Karl, 1945, 5). The performance of *bajan* (group hymns) began amongst them some thirty years ago, and so popular has it become that nearly every village has one or more sets of *bajan* instruments and holds a weekly performance of the sacred songs. These are hymns mostly in praise of the Lord Krishna; they are played on the instruments of Tamilnad, not of the Nilgiris, and the words are Tamil, not Badagu. Many villages have built a *bajan* house specifically for these devotional evenings; it is owned by the village in common and is considered a kind of temple. Inside are lithographic prints of Krishna and other gods and perhaps an image to which *pu:ja* is performed during the course of the devotions. Once a year donations are solicited from every household in the village for support of the *bajan* singing group. Not every villager is interested in this form of worship, but its popularity is clearly increasing, especially among the youths who regard it as a modern, urban form of worship. The rising interest in *bajan* has been noted elsewhere in South India (Singer, 1959, 148–149).

TAMILIAN AND KANARESE CELEBRATIONS

Heavy immigration to the hills, together with greatly improved communications with the plains to the north and east, especially